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*Source Book of the History of Education for the Greek and Roman Period.* By PAUL MONROE. New York: The Macmillan Co., 1901. Pp. 515.

*A Text-Book in the History of Education.* By PAUL MONROE. New York: The Macmillan Co., 1905. Pp. 772.

These two volumes supply a long-felt need in the teaching of the history of education. The *Source Book*, which was the first to appear (1901), covers the Greek and Roman period, and is the first of a series of such source-books intended to supplement the *Text-Book*, which has just appeared (1905).

The *Source Book*, without attempting a definition either of history or of education, presents the most important selections from the literary sources relating to education "in the accepted historic meaning of the term—that of a definitely organized institutional attempt to realize in individuals the ideals controlling a given people."

This volume is designed as a text; hence the sources are classified into periods, in order to afford the student aid in their interpretation, and each group of sources is accompanied by a brief introductory sketch indicating the general setting of the period to which it belongs and the main principles of interpretation to be followed. These introductory chapters furnish little more than a syllabus for study; the interpretation is purposely left in a large degree to the student.

Greek education is divided into four main periods or phases: old Greek education, for which the sources are Plutarch, Thucydides, Xenophon, and Plato; new Greek education, with selections from Aristophanes, Isocrates, and Plato; the Greek educational theorists—Socrates, Xenophon, Plato, and Aristotle—representing the historical, the philosophical, and the scientific views (with selections from the *Cyropædia* of Xenophon, the *Republic* and the *Laws* of Plato, and the *Politics* of Aristotle); and later cosmopolitan Greek education, for which the sources are the Decrees of the Athenian Senate and the Athenian Assembly, the *Panegyric on St. Basil* by Gregory Nazienzen, and the *Morals* of Plutarch.

Roman education is treated in three periods: "Early Roman Education in General," "The Second Period of Early Roman Education," and "The Third Period or Hellenized Roman Education." For the early period we have selections from the laws of the Twelve Tables and from the *De Oratore* of Cicero. For the

second the *Lives* of Suetonius furnishes the sources. Two chapters are devoted to a "Contrast Between the Earlier and the Later Periods of Roman Education" and to the "Survival of Early Roman Educational Ideals in the Later Period." Plautus and Tacitus in the first, and Cornelius Nepos, Suetonius, Tacitus, and Marcus Aurelius in the latter instance, are the sources. The sources for the third period of Hellenized Roman education are the *Satires* and *Epistles* of Horace, the *Epigrams* of Martial, the *Epistles* of Seneca, the *Lives of the Twelve Caesars* by Suetonius, Musonius, the *Letters* of Pliny the Younger, and the *Satires* of Juvenal. This period concludes the volume with a chapter on the "The Orator as the Ideal of Roman Education" (with Cicero's dialogue *On Oratory* as the source), and a chapter on the "Scientific Exposition of Roman Education" (with selections from the *Institutes* of Quintilian).

Of the other work the author gives the following succinct account:

Professedly a text-book, this volume, while not pretending to be an exhaustive history of the subject, aims to give more than a superficial outline containing a summary of trite generalizations. The merits which the author has sought to incorporate are (1) to furnish a body of historical facts sufficient to give the student concrete material from which to form generalizations; (2) to suggest, chiefly by classification of this material, interpretations such as will not consist merely in unsupported generalizations; (3) to give, to some degree, a flavor of the original sources of information; (4) to make evident the relation between educational development and other aspects of the history of civilization; (5) to deal with educational tendencies rather than with men; (6) to show the connection between educational theory and actual school work in its historical development; (7) to suggest relations with present educational work.

The book, in other words, aims to meet the needs of the average student of the history of education—needs which involve, on the one hand, a widening and deepening of the general background of knowledge of human culture, as achieved in the successive efforts of the race toward self-instruction, and, on the other hand, a more definite conception of the meaning, nature, process, and purpose of education which will "lift him above the narrow prejudices, the restricted outlook, the foibles, and the petty trials of the average schoolroom, and afford him the fundamentals of an everlasting faith as broad as human nature and as deep as the life of the race."

Carefully selected bibliographies and lists of topics for further study are appended to each chapter, both of which will be of great help to student and teacher. There are also placed at the beginning of the discussion of the leading periods condensed chronological tables of the chief political events and personages, literary men and scientists, religious events and personages, educators, educational writings, and leading educational events. These enable the student by a glance to gain a survey of the whole field, and to correct errors of perspective to which he is liable in a study of this sort.

Very suggestive and helpful, in the reviewer's opinion, is the treatment of education as adjustment, and an interpretation of the history of educational practice and theory from this point of view. In this aspect education appears as a progressive bringing to consciousness by man of his own ways or methods of doing things, his own unconscious and instinctive reactions to his physical and social environment. Education is the most advanced phase of evolutionary process, its most controlled stage. It is the conscious self-adaptation of humanity to the conditions of its life and growth. "With this stage of evolution the institutional aspect of environment is most important, and social selection of greater functional significance than natural." Yet even this conscious and social selection has been for the most part a stumbling and uncertain guide. That is, "since the social consciousness rather seeks to prevent change, social progress has resulted for the most part through the conscious effort of the individual to secure for himself some advantage which is not permitted or, at least, not consciously given by society." The highest form of social selection is attained when society becomes conscious of its aim in terms of a method, and grasps the meaning of the process of adjustment and readjustment by which the individual and the social are evolved together. "The great positive method developed by modern society for effecting these purposes is public education. Education thus becomes for the social world what natural selection is for the sub-human world—the chief factor in the process of evolution."

Employing this conception, Professor Monroe traces educational practice and educational theory through its successive phases. Primitive man exhibits education as non-progressive adjustment, since here behavior is in accordance with definite and rigidly prescribed customs and habits. Oriental peoples, of which China is taken as the type, illustrate education as recapitulation. Among

the Greeks for the first time we find the idea of liberal education—education as conscious progressive adjustment. In the Middle Ages the ideal of education is discipline—mysticism and monasticism furnishing the type of discipline on the spiritual side, chivalry on the social side, and scholasticism on the intellectual side. In the humanistic ideal of the Renaissance we have a revival of the idea of liberal education, which, however, in turn, becomes narrowed by its too restricted adherence to the literary content of the curriculum. The Reformation and Counter-Reformation illustrate the religious conception of education. Realistic tendencies follow—humanistic realism, social realism and sense realism. The modern disciplinary conception of education is considered in connection with Locke's educational writings. The naturalistic tendency is illustrated in Rousseau; the psychological tendency, in Pestalozzi, Herbart, and Froebel; the scientific tendency, in Spencer and Huxley; and the sociological tendency, by many recent writers. The present period, the author says, is one of eclecticism; and doubtless in a sense this is true. But every period is a "fusion" of existing or earlier tendencies, and an attempt at "harmonization" of conflicting theories. Is there not reason to think that this is as progressive and constructive a period as any that has preceded in the history of education?

The permanent problem, says Professor Monroe, is to transmit to each succeeding generation the elements of culture and of institutional life that have been found to be of value in the past, and that additional increment of culture which the existing generation has succeeded in working out for itself; to do this, and also to give to each individual the fullest liberty in formulating his own purposes in life and in shaping these to his own activities. The problem of the educator is to make the selection of this material that is essential in the life of the individual and essential to the perpetuity and progress of society, to construct it into a curriculum, to organize an institution to carry on this great process, and to formulate the rules and principles of the procedure which actually accomplish the result. The problem of the school is to take the material selected by the educator, to incorporate it into the life of each member of the coming generation so as to fit him into the social life of the times, to enable him to contribute to it and to better it, and to develop in him that highest of all personal possessions and that essential of a life satisfactory to his fellows and happy in itself, which we term character.

H. HEATH BAWDEN.

VASSAR COLLEGE,  
Poughkeepsie, N. Y.